

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Abraham or Lot-- Which Are You?

By Evangelist John Linton
328 Belle Isle View, Riverside, Windsor, Canada

"And the Lord appeared unto him [Abraham] in the plains of Mamre: and he sat in the tent door in the heat of the day."—Gen. 18:1.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom."—Gen. 19:1.

One of the titles of the Bible is the Sword of the Spirit. A sword cuts, it divides. A sword separates. And when the Word of God, like a sword, falls on people gathered in churches or assemblies anywhere, it divides them into two classes—the saved and the unsaved, the believers and the unbelievers, those bound for Heaven, and those bound for Hell.

But while this twofold division of mankind is known to most Bible readers, not so many of us are aware that the Word of God also falls upon groups of Christians, and in turn divides them into two classes—spiritual Christians and carnal Christians. This message has to do with these two distinct classes of the saved.

In I Corinthians 3:1,3 we read, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men."

Here are three groups mentioned: spiritual Christians, carnal Christians, and unsaved men. Paul

complains that carnal Christians often act like unsaved men. He says the carnal Christian is given to envy, to arguing, to strife, leading to divisions and cliques in the church. He may have been saved (Continued on page 10)



Dr. John Linton



By Evangelist Robert L. Sumner,
Associate Editor

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"—Heb. 2:1-4.

Years ago a mighty ocean steamer was silently ploughing its way across the majestic Atlantic when the spine-chilling scream pierced the air, "Man overboard!" In the immediate excitement and confusion that followed the first tragic announcement, one well-dressed businessman raced across the deck crying, "That man is my brother! I'll pay \$5,000 to the one who saves him!"

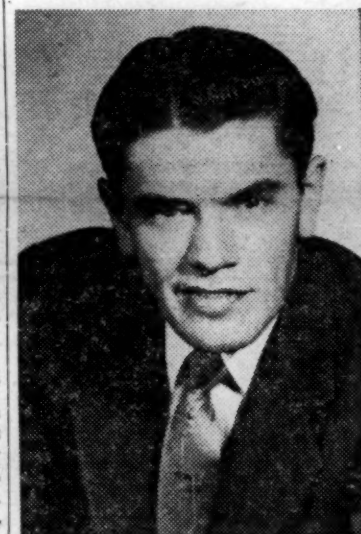
Seemingly in no time at all a lifeboat had been lowered and, as passengers and crew alike lined the rail shouting cheers of encouragement, the drowning man was pulled into the lifeboat and returned to the steamer. A strong rope was lowered from the ship to the lifeboat, steady hands fastened it under the arms of the victim, and the signal to hoist away was given. Higher and high-

er they lifted him until finally, just as they were about to pull him over the rail of the vessel, the rope slipped and the man fell, hit the prow of the lifeboat, then sank into the Atlantic without ever surfacing again.

This true incident is a modern parable representing myriads of men and women in our twentieth century. Unnumbered thousands have been brought to the very threshold of salvation, have acknowledged that they were sinners on the road to Hell, have admitted that the finished work of Christ could fully save them, have

literally trembled with the pungent conviction of the Holy Spirit's persistent pleading to trust Christ; but have steadfastly refused to make their decision and eventually slipped away into Hell.

It was not that they consciously hated Christ—they merely neglected His so great salvation. It was not that they did not believe the Bible—they just put off settling things with God. It was not (Continued on page 3)



Evangelist Robert L. Sumner

What Definite and Desirable Results Will Definite and Determined Prayer Produce?

By R. A. Torrey

"The supplication of a righteous man availeth much in its working."—James 5:16 R.V.

My subject this morning is, "What Definite and Desirable Results Will Definite and Determined Prayer Produce?" You will find the text on which all we have to say is based in James 5:16: "The effectual fervent prayer of a righteous man availeth much." These words of God set forth prayer as a working force, as a something that brings things to pass that would not come to pass if it were not for prayer. This comes out even more clearly in the Revised Version. "The supplication of a righteous man availeth much in its working." While this translation means practically the same thing as the Authorized, it is not only a more accurate translation but it is also a more suggestive one. It tells us that prayer is something that works, and that it availeth much because of its "working." Yes, prayer certainly does work. A contrast is often drawn by many between praying and working.

I knew a man once who was an officer in a Sunday School in Brooklyn, and the superintendent one day called on him to pray. He

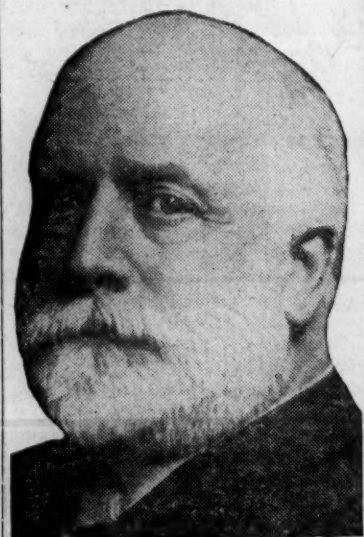
arose and said, "I am not a praying Christian, I am a working Christian."

But praying is working. It is the most effective work that anyone can do, that is, we can often bring more to pass by praying than we can by any other form of effort we might put forth.

Furthermore, prayer, if it be real prayer, the kind of prayer that avails much with God, oftentimes is harder work than any other kind of effort; it takes more out of one than any other kind of effort.

When Mr. Alexander and I went to Liverpool for our second series of meetings there, Rev. Musgrave Brown, Vicar of one of the leading Church of England parishes in the city, was chairman of our committee. His health gave out the very first week of the meetings and he was ordered to Switzerland by his medical man. Soon after reaching Switzerland he wrote me saying, "I hoped to be of so much help in these meetings and anticipated so much from

them, but here I am, way off here in Switzerland, ordered here by my medical man, and now all I can do is to pray." Then he added, "But after all, that is the greatest thing anyone can do, is it not?" Then he still further added, "And real prayer takes (Continued on page 7)



Dr. R. A. Torrey

LETTER MONTH HERE!

We Want to Hear From Every Reader in March Letter Month. Send Report of Blessing, Encouragement, Suggestions. Several Letters Printed Weekly; Special Concessions to Encourage You

By the Editor

We are making the period from the time you receive this *Sword of the Lord* through the month of March our annual Letter Month in 1956! We look forward to this time when we can hear from many, many thousands. It is always a busy time and a happy time. When I was in the army in World War I, I remember with what great interest we soldiers answered the mail call. How busy and happy were those who received letters from home! And how disappointed were those whose expected letters did not come! Yes, we are happy when our annual Letter Month comes. We would like to have a letter from every reader of *The Sword of the Lord* in this happy and profitable Letter Month!

Why Write?

Why should you write us a letter? There are four reasons we think are important.

1. We WANT your letters. Everybody who writes a letter wants an answer. Everybody who loves and prays for someone and who is eager for their fellowship wants a letter. Well, the readers of *THE SWORD OF THE LORD* are, to us, a great family of much-loved friends. No mother ever cooked dinner for a big family with any more anxious care to please and bless loved ones than the care

with which we prepare *THE SWORD OF THE LORD* each week! The mother likes comment on her wonderful pie; for the same reason we want your letter saying, "Thank you for *THE SWORD OF THE LORD*," or "That article was just what I needed!"

We may seem to be a long way from you, but we do not feel that way about our readers and we do not want you to feel that way. Won't you write us and tell us that we are not making a lonely

(Continued on page 12)

Letter Month Tips

For Letter Month only we make some really attractive concessions to *Sword* readers. We are so anxious to hear from you that we offer the following remarkable gifts.



FREE! Big 7x9, 96-page book of colored picture-story of THE LIFE OF JESUS with every cash retail order or gift of any amount sent to THE SWORD OF THE LORD during Letter Month!

Think of it, 96 big pages, size 7x10 inches, of colored pictures of the life of Christ. The book is patterned after the "comic books" and the paper is ordinary, inexpensive paper. But the cover is beautiful. The pictures are in full color. The text is generally in the chaste and beautiful language of the King James Version of the Bible. The

story proceeds as in cartoon books and cartoon strips in the Scriptures. Sometimes one big picture covers a page, sometimes there are three or five or six pictures, with the conversation and description in the language of the Scriptures. From the announcement to Mary, the virgin birth, on through the life and ministry of Jesus, His death on the cross and His resurrection from the tomb and ascension to Heaven, the story is told.

By a special arrangement, we

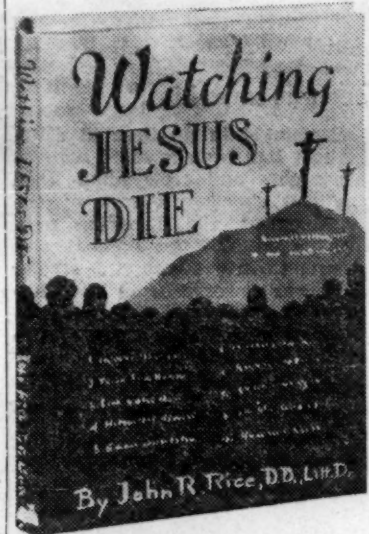
have bought 5,000 copies of this book. We will send a copy, absolutely free, for every cash retail order, or every gift to the Sword Building Fund or the Ministers and Missionary Subscription Fund or the Free Literature Fund.

Dr. Daniel Poling, famous Christian leader, editor *The Christian Herald*, says, "The CLASSICS Illustrated edition of THE STORY OF JESUS is the sort of thing I have been waiting for. It deserves the success that I believe it will achieve. It should be circulated—on merit—in the millions."

"I am happy that the manuscript follows the gospel texts in the classic King James vernacular, and that it tells that immortal story, the greatest story ever told, without distortion or interpretation."

The book will be as interesting for a preacher as for the children, and the smallest child who can read will delight in it. Those who cannot read will look at the pictures with fascination as Mother or Dad reads the story. Every home where THE SWORD OF THE LORD comes ought to have one of these books. O. K., yours is free with every cash retail order during Letter Month. That order gift you planned to send—better do it now. And remember the address: Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.

FREE! With Orders or Gifts of \$10 or More During Letter Month We Will Send, Without Charge, the Brand New Book of Dr. John R. Rice's Sermons on the Crucifixion of Christ, "Watching Jesus Die"



This big book of approximately 240 pages has the following sermons which have been greatly blessed of God:

1. "What Shall I Do Then With Jesus?"
2. "Behold the Man!"
3. Watching Jesus Die.
4. The Seamless Robe
5. "Father, Forgive Them . . ."
6. "Come Down From the Cross."
7. The Criminal Who Wanted a Second Chance.
8. "It Is Finished"
9. The Torn Veil
10. Facing the Pierced Jesus

Two of these sermons have never been printed in book form.

We have collected these sermons, favorites of the evangelist, the ones which have blessed his own soul the most, the ones which have been used before great congregations over America, for special reading on the matter of the trial and crucifixion of Jesus Christ. Here all the great doctrines of the Bible are made clear—man's fallen, sinful nature, the diety, virgin birth and blood atonement of Jesus Christ, His resurrection and His second coming. Here salvation by grace is made clear and the evangelistic invitation is pressed home to every reader's heart. It is a book for preachers to read to fire their hearts for the preaching of the Word. It is a book for ministerial students, to help enrich their lives with the knowledge of great doctrines of the Bible and a mighty stirring of the Spirit for soul winning. It is a book for common Christians whose hearts

LETTERS WE LOVE

By Rev. Robert L. Sumner
Associate Editor

Here are some letters that brought great joy to our hearts and which we pass on to you now for two reasons. First, we want you to share in the blessing resulting from our ministry around the world. Second, we want to give you some samples of the kind of letters we want during "Letter Month." These letters are right to the point and tell definitely what *The Sword of the Lord*, or our booklets, have meant to the writers.

The first letter comes from the Corentyne Coast of British Guiana. It says:

"Greetings in Jesus' name.
"I have read one of your booklets, *What Must I Do to Be Saved?* It enlightened me very much. I was worshipping a goddess by the name of Kalie. I used to offer up goat's blood as a sacrifice to this goddess yearly. In our mother country, India (Madras), they used to offer up human sacrifice. I was deep in idolatry. I am the only one out of my family who has come out from this heathen worship. I was the most wicked man that Rose Hall Village ever produced, and everybody in the village was afraid of me, because I was a notorious drunkard, a gambler and there were worse acts I used to do.

"Praise God, I have accepted Jesus Christ as my personal Saviour, I am saved through His precious blood. The people in this village, most of them are Madras and Hindu idol worshippers. British Guiana is a dense country.

"I am confessing Christ to others and begging you please send me few copies and other Christian literature."

(Signed) Ramalingum Armogum

A woman in Long Beach, California, writes to tell us how she found the *What Must I Do to Be Saved?* booklet on a sidewalk bench. She says:

"I truly believe that God meant for me to read your book because it seems to me like a miracle that I found it. I was sitting at a bus stop when I moved my hand and felt something beside me. When I looked down I saw your book and picked it up after I saw what it was I began looking through it and before I knew it I was reading it. I want you to know that I do realize I am a sinner and that I truly believe on Jesus Christ and that He died for all of our sins. I am very glad to confess Him as my Saviour and I thank you very much for giving me the chance to read your book and to be saved."

(Signed) Sandra Neuman

A good letter came from a brother in Boscobel, Wisconsin, telling of a man who is now a minister. The writer said:

"... Someone told me he used to be on skidrow, but like to go to hear you, Dr. Rice, preach even though every time the things said

will burn within them and those whose eyes will often flood with tears, we believe, as they read these sermons. It is a book for lost sinners, and we trust that many, many souls will find Christ as they read the burning invitations and the plain gospel preaching in this book.

And it is yours free, with every cash retail order of \$10 or more, or with every gift of \$10 or more to the Sword of the Lord, DURING LETTER MONTH ONLY!

You may buy this beautiful large book on the crucifixion of Christ for \$2.50 plus 15c postage, if you like. Thousands of people will. But you may have it free with a \$10 cash retail order or gift. Be sure to ask for it and address Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.

Special Concession: "What Must I Do to Be Saved?" \$1 Per 100 Plus 15c Postage

The regular price for the booklet, "What Must I Do to Be Saved?" is \$2 per 100. Many times we actually lose money on the booklet at that price. However, we give many, many thousands of copies away free. During Letter Month we like to make a special

really 'hit him squarely between the eyes.' He said he was just 'boiling' after every message, yet he had to come back. Later, he was converted, has a nice family and good business, and is now pastor of a vigorous, growing church near a larger town in Wisconsin."

THE SWORD OF THE LORD truly encourages Christian workers and laymen in their labors for our Lord all over the world. A minister in Great Britain recently wrote us saying:

"I have difficulty in expressing just how much I admire and value your ministry through the printed page. We don't have anything in this country quite like it in straight-from-the-shoulder forthrightness. I love it, brother; keep it up. My spiritual experience stems from the out-and-out brand of Christianity blossoming in your superb paper.

"It would do your heart good if you could see the mild tug of war between my wife and me in the arrival of your ever welcome SWORD, over who will get to read it first.

"The sound evangelical messages by honoured men of God, the splendid exposure of false cults, including so-called modernism, thrusts THE SWORD out miles beyond the milk and water uncertainties of many of our so-called Christian writers."

(Signed) J. Cossar Walker,

A missionary in Guatemala City, Central America, writes to express appreciation for THE SWORD OF THE LORD being sent by some unknown friend. After thanking them "heartily," this missionary says:

"The SWORD OF THE LORD is no stranger to me, as I have had the privilege of subscribing to it for years back in the States and also sending it to others. Now that I can no longer do so, I praise the Lord that He moved someone else to send it to me and I am reminded of His promise, 'Cast thy bread upon the waters: for thou shalt find it after many days.' (Eccles. 11:1).

"May the Lord continue to richly bless your ministry and that of THE SWORD OF THE LORD, winning souls to Christ and preparing a people for the coming of the Lord!"

(Signed) Bea Cooper

Another missionary writes
(Continued on page 4)

price if possible. So while we will be selling at a loss, generally, we offer during Letter Month, from now till the last of March, to fill orders for the famous 24-page booklet, "What Must I Do to Be Saved?", in this special printing of dark green ink on nice yellow paper, for only \$1 per 100 plus 15c postage and handling.

Many a Christian ought to keep a handful of these booklets in a container or on a table near the front door and give a copy to every tradesman, every salesman who comes to the door. Most Christian women ought to have copies in their purse and most Christian men ought to carry copies in their purses or pockets. Every church should have 100 or 200 copies at hand in the tract rack, or should supply many more than that for visitation, for jail services, street services, and personal work generally.

We suggest that every reader take this occasion to buy the booklet, "What Must I Do to Be Saved?" at the reduced price during the Letter Month Sale. Remember, the price is \$1 per 100 plus 15c postage and handling.

Order from the Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.

Rush Your Request!

Mail Immediately Your "Subscription Agreement" Which Will Reserve for You a FREE 20 Volume Set of SPURGEON'S SERMONS . . . MEMORIAL LIBRARY! We Must Know Before February 29th! Please Hurry!

By Robert L. Sumner, Associate Editor

There is little doubt but what Charles Hadden Spurgeon was one of the greatest preachers of all time. So tremendous was his impact upon the people of his day that when a school boy was asked in class by his teacher, "Who is the Prime Minister of England?" the lad responded, "Mr. Spurgeon." When you remember that the man who was England's Prime Minister at that time was none

other than the illustrious statesman, William Ewart Gladstone, it makes it all the more significant.

Two weeks ago we announced in this paper that we would give a free set of Spurgeon's greatest sermons, a \$59 value, to everyone sending in 30 subscriptions to THE

(Continued on page 5)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Christian Films for Christ

By the Editor

The moving picture medium of getting attention, teaching a truth, holding the interest, and stirring the emotions is one of the most striking factors in the world of education and of entertainment. Soldiers are scientifically trained by visual aids: slides and films. Football players see their mistakes, analyze plays of their opponents in games recorded on films. Schools everywhere are teaching children by films. In theaters and on the television screen, films are the greatest single method of entertainment and instruction. For Christians to ignore such powerful methods of getting out the Gospel would be childish.

There are honest people who have objections to the use of Christian films so it becomes a Christian to face the matter with a careful study and an open heart to know if Christian films can be properly used and if so, how they can best be used.

What Are Some Objections to Christian Films?

The first objection which most of us need to face is prejudice. Hollywood uses moving pictures to promote every kind of lewdness, to exploit sex and crime, to make money in the entertainment world. Hollywood movies are an almost unrelieved curse. We believe that Christian people ought not to attend them nor support them, ought not to have their standards set and their lives influenced by immoral stars, immoral themes, and suggestions of Hollywood movies.

So multitudes of Christians have a strong revulsion against any use of films by Christian people. Since the Devil uses films, they do not want Christians to use them. On this same basis of preconceived prejudice, some Protestants will not observe Easter because Catholics do observe it. Some Christians will not give gifts at Christmastime because some other people get drunk at Christmas. Several denominations object to any kind of musical instrument being used in a church service because instruments are also used for worldly music. I well remember when, in the principal evangelical denominations, the use of a violin was almost unheard of in a church service. The reason? Fiddles provided the principal music of old-time dances! But all good things belong to God. And every means which is, of itself, neither good nor bad ought to be used to spread the Gospel and glorify Christ. The Devil uses the printed page, but so should Christians. The Devil uses loud speaking equipment but so, often, should the preacher. The Devil uses the radio, but so should Christians. The Devil uses education, but it is not a sin to train the mind.

So the film medium may properly

be used to the glory of God without compromising.

Another group, particularly some preachers, have a jealous fear that the moving picture film will supersede the preaching of the Gospel. Some have gone so far as to say that God has only ordained the voice as a medium of proclamation of the Gospel, and that people are to get the Gospel only through the ear, not through the eye. But they ignore the fact that God had the Bible written, that object lessons are used throughout the Bible (for example, the Lord's Supper, baptism, anointing the sick, the laying on of hands, etc.).

Besides, many movies actually preach the Gospel. I have five sermons put on films. My voice is heard throughout as I preach the Gospel. People see me on the screen preaching. Sometimes illustrations are inserted instead of the moving picture of me, and as the sermon goes on people see the illustration I am telling acted out before them. Or when I read or quote the Bible, the Scripture appears on the screen before them. It is preaching in exactly the same sense as I preach the same messages in person.

And any man who preaches with the power of God upon him need not fear that any device will ever do away with the need for the preaching of the Gospel. Jealousy over preaching is not a good enough reason to oppose the use of good Christian films.

Some churches oppose any interruption of the formal order of services. This is particularly true of modernistic and formal churches. Actually, the best soul-winning churches usually do use Christian films in one form or another. But formality itself is no blessing but a curse. The New Testament knows nothing of the so-called formal worship service. The use of altars, worship centers, formal responses, memorized prayers, robed choirs and minister—these were utterly absent in the New Testament churches.

Since the New Testament churches did not even have church buildings and knew nothing of gothic arches, stained glass windows, and the accoutrements of a formal service, this is not a good argument against the proper use of good Christian films.

Another objection is that some Christian films have objectionable features. This is a good objection against some films, but not against all. Some films are wrong in doctrine; so are some preachers and some churches. Some films are made by unconverted people. But unfortunately some denominational colleges have unconverted Bible teachers and some denominational leaders are infidels. That is simply an argument against the wrong kind of preachers and teachers and the wrong kind of workers in Christian films. But it is no argument against the proper use of good films.

I think that everybody ought to be very careful in the selection of good Christian films. I personally object to one Christian film made by fine people and generally helpful except that it shows Christian young women in shorts and I think that is a poor testimony.

But There Are Wonderful Good Scriptural Reasons for Using Christian Films

First, there is the clear Bible reason that we ought to be all things to all men to win them. Paul said, "And unto the Jews I

become as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (I Cor. 9:20-22).

Paul acted as a Jew, took a vow, shaved his head, worshipped in the temple to win Jews. To others he emphasized the fact that he was a Roman citizen of the city of Tarsus and insisted that circumcision and ceremonial ordinances were not necessary to salvation. To working men he was a tent maker. To the synagogue congregations he was a rabbi. To all he was an apostle. He preached publicly, he visited from house to house, he wrote Spirit-filled letters. Every way possible, Paul sought to win sinners. And so should we. Any method not forbidden in the Bible and not in itself necessarily wrong ought to be used for getting out the Gospel.

Another Bible principle applies here. The Pharisees, in the time of the Lord Jesus, insisted that Jesus and His disciples fast on the same day as the Pharisees fasted and when the disciples of John fasted. They insisted that Jesus follow the rabbinical teachings as did the strict Jewish leaders. They wanted Jesus to be a preacher of Judaism as they knew it. Instead, He plainly said that He must not patch up their Old Testament ritualism and ceremonies. Instead, He brought new truth and it must be put in new forms. Jesus said, "... No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved" (Luke 5:36-38).

The fact that the use of films in preaching the Gospel is new is not argument against it. It may be one of the best arguments for the use of Christian films! I saw more people converted in revival services in a big tobacco barn seating some 3,000 in Winston-Salem, North Carolina, than I could possibly have seen saved in any church in town. A tent put up last week will probably reach more sinners than a church that was built fifty years ago and now stands unnoticed by the throngs who see it every day. God often wants new wine put in new bottles. New methods are often the most useful.

But the main Bible principle which justifies the use of Christian films is the plain command that we are to "go . . . into all the world, and preach the gospel to every creature" (Mark 16:15). If the use of Christian films gets people to hear the Gospel who would not otherwise hear it, or if it speaks more powerfully to some people than the usual forms of preaching the Gospel would speak, and if the use of Christian films actually gets people converted, then without any more argument the matter is settled. Good Christians will use Christian films wherever necessary and possible and when they will reach people for Christ better than other methods.

Thank God, many thousands of souls have been saved through the preaching of the Gospel in Christian films. I know that thousands have been saved through the Billy Graham films, thousands more have been reported saved through films made and distributed by the Baptista films in Wheaton. This is the crowning argument and proof. If the use of gospel films properly gets some people saved who would not be reached otherwise, then Christian films ought to be used.

How to Get the Best Use of Christian Films?

We have room for only a few suggestions. First, get your films from proven sources that are reliable in doctrine, evangelistic in purpose. Films made and distribu-

APPEARANCE

A few months ago, while touring near Alexandria, I noticed two Turkish warships which I immediately proceeded to photograph. The Captain of the vessel on which we were sailing noticing my interest, said with a smile, "Yes, Mr. Guild, they look formidable, but they are perfectly harmless. They were anchored there eight years ago, and haven't turned a wheel since."

That's mighty like some church members I know. Joined to a church, anchored to a pew for eight years, and never turned a wheel.

—The Sunday School Times

ABOUT THE ONLY THING THAT COMES TO HIM WHO WAITS IS WHISKERS.

(From the book of 95 pages, DRIFTWOOD. Price, paper binding, \$1. Sword of the Lord Publishers, Wheaton, Illinois.)

Slipping Into Hell

(Continued from page 1)

that they preferred Hell to Heaven—they just never got around to saying "Yes" to the Saviour. It was not that they bitterly rejected Christ—they only blithely neglected Him. They simply slipped into Hell, blindly drifting to eternal death, doom and damnation. Ponder well these words of God in our text. They soberly warn us of the solemn seriousness of sin and salvation. They form a tremendous "yea" and "amen" to the tragic truth of Proverbs 29:1, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." They comprise a reaffirmation of the Saviour's statements in Mark 8:36, 37, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

The salvation and security of your soul is still the most important thing of time or eternity. As

the poet has penned:

*To lose your wealth is much,
To lose your health is more,
To lose your soul is such a loss
As no man can restore.*

Yet many more people die unsaved and wind up in Hell than trust Christ as their Saviour and reach Heaven. The authority for this startling statement is none other than the decider of the destinies of men, the Lord Jesus Christ. He plainly taught this truth when He said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

Why is this true? With all the passionate conviction of my soul

(Continued on page 4)

ted by Baptista Films in Wheaton, those made and distributed through the Billy Graham organization, and those made and distributed by Bob Jones University will be sound in doctrine, serious, wise and helpful.

We suggest that occasionally some great film that preaches the Gospel be used in a principal service. That might well be true of the longer Billy Graham films, the film, "Martin Luther," "Pilgrim's Progress," as prepared by Baptista, "The Light of the World," "Miracle," "You Can't Win," and the novel from the time of Christ, "Wine of Morning," by Dr. Bob Jones, Sr., and Dr. Bob Jones, Jr., Bob Jones University. They may bring a major blessing in an extended service.

My own sermon films run from 22 minutes to 30 minutes. They may be made the main feature of a service and are definite Bible preaching; or they may be used as a special attraction in connection with a sermon. In either case, there ought to be a genuine effort to win people to Christ with a public invitation when the film is distinctly evangelistic.

Very often a short film may be used in the beginning part of the service to help get a crowd, to arouse interest, and to make friends. Or after the entire service is complete a film may be shown to those who wish to remain. And if announced ahead of time, it will bring increased crowds and interest in the services.

THE SWORD OF THE LORD and some other good Christian magazines regularly report on the best

evangelistic and reliable films. We should be glad to help you, when we can, to make the best use of Christian films to win souls and bless Christians.

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Bob Shuler Met These On the Trail

Ellen Alfter

God has a few like her. They shame the rest.

On Thursday, January 11, 1921, I attended a funeral. It was the funeral of a Methodist woman. The funeral was conducted in Spanish by two Mexican preachers while Mexican children chanted in their own tongue, "God will take care of you."

Few people in Los Angeles, where this woman lived and labored, had ever heard her name. My own church, which supported her, only knew her as a timid, shrinking "worker with the Mexicans"; one whose whole heart and soul were buried beneath their aches and pains, their problems and difficulties, their ignorance and sin, so great was her desire to lift them to the Christ. Long ago she had interlined the 13th chapter of First Corinthians, so as to make it read: "... and have not love for the Mexicans, I am become as sounding brass or a tinkling cymbal." Following that word love, or charity, in every verse, she had written on the pages of her Bible the people so dear to her heart.

For twenty-four hours before her death, she was delirious. She did not know her most intimate friends. Her fellow workers stood over her calling her name, but her blank eyes, glazed with death, gave no sign of recognition. During those hours perhaps a hundred Mexicans crept up to her bedside and looked into her face, and every time their presence woke her to consciousness. She called their names, smiled into their weeping eyes, spoke words of encouragement and pointed them to Heaven.

As she died, she muttered the words of the "glory song" and halted this side the land of mists long enough to whisper to the brown-faced cluster of weeping Mexicans, "Oh, that will be glory for me."

The night her body lay a corpse in the humble mission (then supported by the Southern Methodist church), hundreds of Mexicans tramped the sidewalk about the building until the dawn. Their shuffling footfalls and muffled voices were heard at midnight. At five in the morning they were still milling, slowly, sorrowfully, up and down. As the day came, they went sadly to their homes. All night they had kept watch beneath the stars. They were her trophies. They had come her way in their sins. She had led them to the Lord. All that night the little chapel was full. While she lay cold and dead not far away, they sang and prayed and preached in Spanish. More than twenty were converted, some of them strong men and women. They wept and shouted.

For more than twenty-four hours children came in a stream, in their hands bunches of flowers, some perhaps stolen from the lawns and gardens of the rich. They builded a veritable mountain of flowers about her dead body, and the American women wove them into wreaths and sprays. I saw a group of children a half-dozen blocks away, weeping. I knew why they wept. Women with babies in their arms came and looked and went away, their eyes a fountain of grief.

Streetcars were crowded on the way to the cemetery and a long line of autos also carried the dusky mourners. I had "even Mexicans in my car. One lad ran and overtook me. He had in his hand six carnations. He spoke no English and I understood no Spanish, but we understood each other, as I made room for him. He wept silently and gripped his flowers. I saw him creep timidly through the throng at the graveside and drop them upon that mountain of blossoms that

Slipping Into Hell

(Continued from page 3)

punctuating every syllable, I reply that our text is the answer for the majority: *they neglect so great salvation!* It is not that they disbelieve the Bible, not that they do not want to be saved, not that they do not intend to be saved some day, but that they put off their decision until finally it is "too late" and Hell is their portion forever.

"Give the more earnest heed" (vs. 1) as I call again to your attention some of the vital truths God has set forth in this text. Consider with me first,

I. The Punishment of Sin!

The second verse reminds us that "the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward." Sin must be punished! Every sin must be punished! God would no longer be God if He let sin go by unnoticed, unjudged, and unpunished. Such an unthinkable thing would be a defeat for Him, a triumph for Satan. But the Devil is not going to win and sin is going to be punished.

1. All Sin Must Come to Judgment

Ecclesiastes 12:14 affirms it with the words, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." In the eleventh chapter of the

same book, verse 9, Solomon said, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

The Lord Jesus Christ defined it still closer when He declared, in Matthew 12:36, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

Oh, listen to what God has repeatedly vowed: Every sin that you commit, whether large or small, must be brought into judgment, and it must be punished. You are not going to put anything over on Him! Those secret sins you thought you got away with will be brought to light at the judgment bar of God. As the consecrated hymn writer expressed it:

*Every secret lust and tho't,
There shall be to judgment bro't
When the Lord in all His glory
shall appear;*

*All the deeds of darkest night
Shall come out to greet the light
When I stand before the judgment bar.*

2. Punished Justly, "According to their Works"

But not only will every sin be

made beautiful and fragrant the freshly dug earth. The lad was late, too late for the funeral service at the chapel, for he had tramped many blocks to spend the half dollar he had either earned or stolen for his friend. But he was in time for the grave!

Several years before a drunken Mexican, down and out, had staggered into the mission. Those in charge had decided to send him to the lockup and were about to call a policeman, when she had interposed. She put him to sleep under the gentle lullaby of her sympathy, the spell of her love for them. The next day she had gone to his house. She led him to Christ. As she lay dying, that man came to the mission. He had become an undertaker. He had grown wealthy. When we would not permit him to place her body in a costly vault at his personal expense, he wept piteously and said, "But I must do some thing for her. All I am or ever shall be, I owe to her." He laid her away most beautifully. The casket would have graced Beverly Hills. I saw him standing at the head of her grave, splendidly dressed, a handsome fellow, his coat and vest baptized with his tears, as the flowers fell and the Mexican preacher chanted in Spanish, "Earth to earth, ashes to ashes, dust to dust."

In the midst of the prayer at the grave, a sob that almost shook the earth swept the great gathering. I had never heard such a moan. It was the numbed heartiness of those who had lost so sorely. I found later that the preacher had prayed that God would send someone to take her place, someone who would love and lead them as had she. That pitiful sob had echoed the prayer.

She had asked before she died that her American friends bring no flowers, but instead bring Spanish Bibles and Testaments. I saw them stacked like a monument beside her grave.

At last I had discovered how insignificant are bishops and connexional men and district superintendents and doctors of divinity and ministers of great city churches. I know how small some of the big ones will be when they come to the judgment and must stand up by the like of her.

And as I stood by that grave that day, I said to my own soul: "The uncrowned royalty of God's glorious womanhood is not all perished from the earth. They are not all cheap. They are not all light. They are not all chaffy, frothy, slushy, frivolous." For I had looked upon the handiwork of a woman's love. I had seen the path of thorns along which a woman's soul had moved and lo, it was a path of flowers in the garden of God. Surely her soul was satisfied. No crown was ever so royal a tribute, no decoration so honorable, no tribute so eloquent, no eulogy so sublime, no song of praise so rapturous as the dirty faces of those Mexican children with their channels of tears.

It was the funeral of Ellen Alfter. But why mention her name? After these three decades, few would remember it. I think I should leave it there with the wilted flowers and the dried tears. I think she would have it so. With her, the glory was her Lord's.

(Get this book, BOB SHULER MET THESE ON THE TRAIL, 42 fascinating character sketches, 185 pages, hard binding, \$2.25. Other books by Shuler: WHAT NEW DOCTRINE IS THIS? (\$2) and SOME DOGS I HAVE KNOWN (\$2). At your local Christian bookstore or add 5% (minimum 15c) for postage and handling and order direct from Sword of the Lord Publishers, Wheaton, Illinois.)

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punished, it will be punished justly! "Every transgression and disobedience received a just recompense of reward," says our text. The corroborating testimony of Psalm 9:7, 8 insists, "But the Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." Then Acts 17:31 confirms this truth with the words, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." And the positive note of Romans 2:2 declares, "But we are sure that the judgment of God is according to truth..."

You will be judged fairly, justly, in righteousness, in uprightness and according to truth. All men will be judged "according to their works," as we are told twice in the twentieth chapter of Revelation which deals with the great judgment morning. The scales of justice will then truly balance for the first time since Eve par-

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Letters We Love

(Continued from page 2)

praising THE SWORD, this time from Japan:

"A dear Christian lady is making it possible for me to receive THE SWORD OF THE LORD and I have come to appreciate its outstanding messages and Christian news so much that I have learned to anticipate its arrival almost as much as I do letters from my family. For some reason, I was never fully aware of THE SWORD's ministry until I came to the mission field, but now what a joy to have it come faithfully every week.

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(Signed) Helen Walter

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kind of students. I, as founder of this institution, have been in evangelistic work for over fifty years, having started when I was just a boy, and I know that the heart of a Christian has an affinity for the cause for which Bob Jones University stands. We do not have to sell you Christians on the things for which we stand. You are already sold. All we have to do is to let you know what kind of an institution Bob Jones University is. We are trying our best to let you know.

Now, won't you prayerfully consider investing some of the Lord's money in the work of Bob Jones University? We have a big building program on, and we must keep up our missionary giving, and we must keep building our Student Help Fund. Please let us hear from you. Thank you and God bless you.

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Slipping Into Hell

(Continued from page 4)

took of the forbidden fruit in the historic Garden of Eden.

3. Murder, Adultery, Cursing, Lying, Not Greatest Sins

Since sin will be punished justly, the greatest sin will demand the greatest punishment, of course. But what is the greatest sin? If you were to ask one hundred men that question, you might get one hundred different answers.

One would say, "The greatest sin is murder!" Murder is a terrible, tragic, unholy sin. One of the Ten Commandments warns against it, saying, "Thou shalt not kill" (Exod. 20:13). This sin is one so vile it demands the supreme penalty of death inflicted upon those who are guilty. Genesis 9:6 insists, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." America could quench a great majority of her thirty-six murders a day—one every forty minutes—if she would get back to the law of God and put every murderer at the end of a rope, in an electric chair, or in a gas chamber. But as horrible a sin as is murder, this is not the greatest.

Someone else strongly exclaims, "Adultery is the greatest sin!" Here, too, is a hideous offense

against both God and man, greater even, in my estimation, than murder. God hates adultery so vehemently that He allows it as a possible grounds for divorce—absolutely the only sin for which He permits the breaking of the holy marriage bonds. Furthermore, adultery is such a heinous sin that God originally demanded the death penalty for it. Exodus 20:14 declared, "Thou shalt not commit adultery," and Leviticus 20:10 added, "... the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." But even adultery is not the greatest sin!

Another speaks out saying, "I think cursing is the greatest sin." Cursing is a great sin! God said in Exodus 20:7, another of the Ten Commandments, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." He also said, in Leviticus 24:16, "He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be

put to death."

Cursing is a cheap, lowly sin showing the depravity of the heart and the emptiness of the head. It is a dual sign of ignorance and corruption. Show me a man or a woman who curses and I will show you an empty-headed individual with a dirty, rotten, black, sinful heart. It is a sin once confined to pool halls, saloons, brothels and the such like, but now is apt to be heard anywhere—from the White House down.

William R. Newell tells of one time seeing the world's heavy-weight boxing champion. A man near him said, "Boy, I'd sure hate to be hit by that man." He had fear for another man. But just a moment later the same man was profanely taking the Name of the Lord in vain. There was "no fear of God before (his) eyes" (Rom. 3:18). Exodus 20:7 meant nothing to him then, but it will when he stands before Him who said, "I will not hold him guiltless that taketh my name in vain." But even cursing is not the greatest sin!

Someone else questions, "Is it lying?" Here again we have another truly terrible transgression. In both the 8th and 27th verses of Revelation 21, God classes lying with murder, drunkenness, idolatry, adultery, sorcery and such sins. I have no respect at all for a liar and of all the multitudinous sins of mankind I have more difficulty being charitable and forgiving with reference to it than any other. But there is a sin far greater than lying!

4. Christ-Rejection, the Greatest Sin

Neither is covetousness, stealing, slander, gossip, booze-guzzling, wife-beating, sodomy, witchcraft, hypocrisy or unthankfulness the greatest sin! Fortunately, God has not left us to our own imaginations as to what is the gravest sin deserving the greatest punishment. On the highest authority of the universe, I declare unto you that the greatest sin in all the world is the sin of unbelief, of rejecting Jesus Christ as your personal Saviour, of not giving your whole heart to God!

In Mark 12:29, 30, responding to the scribe's question, "Which is the first commandment of all?" the Lord Jesus declared, "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Since this is the first and greatest commandment, to break it is the sin first in importance and greatest in scope. It is not the harlot who has committed the greatest sin; it is the woman who does not love God. It is not the drunkard, not the murderer, not the criminal; it is the man who has not given his heart to God; it is the Christ-rejector.

The Saviour said the same thing in John 16:9 while explaining the ministry of the Holy Spirit in reproving the lost of sin: "Of sin, because they believe not on me." This is the only sin, if continued, God cannot forgive. It is a sin so awful, so terrible, so hideous, so heinous that it deserves all the righteous wrath of a holy God poured out upon the sinner without measure forever! This is an eternal sin against the Eternal Christ demanding an eternal penalty.

Surely you will admit that it is right and proper for the greatest sin to receive the greatest punishment! And the only sin of which you need be guilty to damn your soul in the fire and brimstone of Hell for an eternity is this one of not giving your heart to God, the sin of rejecting Jesus Christ as Saviour.

But it is so needless for a sinner to perish! Would it be foolish to drown with a life preserver within grasp? Would it be senseless to burn to death in a fiery building if a ladder reached from your window to the ground awaiting your use? Would it be ridiculous for a man who had accidentally swallowed poison to reject the antidote when placed to his lips by a friendly hand? Would it be folly for the pilot of a crashing jet to refuse to press the ejection button at his finger tip which would

throw him free to safety and life? In like manner, it is so exceedingly foolish for a sinner to die in his sins and pay the penalty himself for his own transgressions.

Black indeed is the picture of the punishment of sin, but God has not left us without remedy. He, in His mercy and love, has provided a "so great salvation." Note with me next,

II. The Provision of Salvation!

The third verse of our text questions, "How shall we escape, if we neglect so great salvation?" The "so great" of this passage is as completely beyond description or understanding as the "so loved" of John 3:16 where we are told that "God so loved the world, that he gave his only begotten Son."

1. Great Origin of "So Great Salvation"

This salvation is so great because of its Creator! It was conceived, not in the halls of Congress, not on the floors of conventions, not in the rooms of Parliament, but in the very glory circled throne room of Heaven! Confucianism, Buddhism, Shintoism, Hinduism, Mohammedanism, Modernism and all other false ideologies were planned in the pit of Tophet by the master Deceiver himself, but this in the Palace of the Trinity with God the Father, God the Son, and God the Holy Spirit as co-equal Counselors! It was not conceived by mortal men, but by the Immortal, Eternal, Unchanging Lord of Heaven and earth. It is but the outgrowth of the love of the Holy, All-Powerful God for your poor, sinful, lost, Hell-bent, Hell-bound soul. This salvation is so great because of its Creator.

2. Tremendous Cost This Great Salvation

Again, it is so great because of its cost. In I Peter 1:18, 19 we read, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, ... but with the precious blood of Christ, as of a Lamb without blemish and without spot." Take the debts of all the wars of all the people from the beginning of creation, add them together, then multiply them by the total number of stars in the firmament. Turn that fantastically unbelievable figure into thousand dollar bills and you would not have enough money to even begin paying the price for salvation.

The price it takes to purchase redemption is the supreme price of the ages: the highest, the greatest that God Himself could offer. It took the gift of the Father's only begotten Son! It took the Saviour's gift of His living, loving, sinless self at Calvary to blot out your sins and purchase redemption for you! The cost was so tremendous that the sun hid its face and refused to look; the earth trembled and shook with fear beneath the load when the Son of God "paid the price" with His own precious blood for man's salvation. It is so great because of its cost.

3. Grandly Complete Salvation

Again, it is so great because of its completeness! Colossians 2:9, 10 tells us, "For in him (Christ)

dwelleth all the fulness of the Godhead bodily. And ye are complete in him . . ." There is absolutely nothing truly great, nothing spiritually great, nothing eternally great that is not included for the child of God in Jesus Christ our Lord. We receive the forgiveness of all our sins, a new heart, a new nature, the indwelling Holy Spirit of God, joy, peace, assurance, the privilege of prayer to a Father who delights in answering, sanctification, power for victory over sin and Satan, and a host of other innumerable benefits in this life. All this, and then Heaven too!

Ephesians 1:3 describes it, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly place in Christ." Peter encourages those who "have obtained like precious faith . . . through the righteousness of God and our Saviour Jesus Christ" with the words, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through

(Continued on page 6)



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(Continued from page 2)

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Slipping Into Hell

(Continued from page 5)

the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises . . ." (II Pet. 1:2-4). And Romans 8:32 adds, "He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

This so great salvation is complete because of what we have included within its scope, but also because "It is finished" (John 19:30)! Jesus paid it all! There is nothing left for us to do to earn it, buy it, merit it, or finish it. It is ours complete just for the taking.

The biographers of Hudson Taylor tell how, when he was just a lad of fifteen, the words, "The finished work of Christ," in a booklet he was reading suddenly arrested his attention. He began musing about why the writer used those words until suddenly the thought struck him with amazing clarity, "If the whole work is finished, the whole debt paid, what is there left for me to do?"

In a moment the answer dawned upon the heart of the boy who was to become the founder of the China Inland Mission, so that he later said, "There was nothing in the world for me to do save to fall upon my knees and accepting this Saviour and His salvation to praise Him for evermore." Yes, this so great salvation is fully complete, simply awaiting the acceptance of the sinner.

4. So Great Salvation for All the World

Again, this salvation is so great because of its *circumference*. It reaches North and South America, Europe, Asia, Africa, and the islands of the sea. It goes to the north and the south, the east and the west, wherever man is found. The hymn writer exclaimed,

*"It goes beyond the highest star,
And reaches to the lowest hell!"*

The rich and the poor, the harlots and the queens, the drunkards and the presidents, the Catholics and the Protestants, the Jews and the Gentiles, the bound and the free, the black and the white, the ignorant and the lettered, are all included. God's salvation is for folks on either side of the tracks who will accept it freely. The poet has well said,

*"None are excluded thence
But they who do themselves exclude."*

Jesus Christ, who cannot lie, has guaranteed, " . . . him that cometh to me I will in no wise cast out" (John 6:37). The God who swears by Himself "because he could swear by no greater" (Heb. 6:13) has sworn, "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). And the closing invitation in the Bible promises, " . . . let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Anyone at all who wants to can get in on this so great salvation.

5. Salvation so Great Because Free Gift to Believers

But not only is this salvation so great because of its Creator, because of its cost, because of its completeness, and because of its circumference, but also because of its *conditions*.

What are the conditions for receiving this salvation? One is that it be received *freely*! There must be no price of any kind paid by the receiver. It is a Gift; there is to be nothing down and nothing to pay. Ephesians 2:8, 9 describes it with the words, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." The Saviour's salvation is what Isaiah 55:1 refers to as being "without money and without price!" Oh, reader, believe it: *it's free!*

The other condition attached to this so great salvation is *faith*! The only biblical answer to the question, "Sirs, what must I do to be saved?" is simply, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31). Any other answer is not a Bible answer. You need only

take it, accept it, receive it!

John 1:12 says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And John 3:16, familiar and loved by millions, assures us, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Oh, do not make it difficult when it is so simple! This eternal salvation is yours for ever the very moment you receive Jesus Christ as your personal Saviour. Delay accepting Him no longer.

*Just now, your doubtings give o'er;
Just now, reject Him no more;
Just now, throw open the door;
Let Jesus come into your heart.*

But since the punishment for sin is so tremendously awful and the provision of salvation so wonderfully glorious, the third great truth of our text is exceedingly difficult to realize; that is,

III. The Procrastination of Sinners!

What amazement the angels of Heaven and the demons of Hell alike must register in viewing sinking, Hell-bound sinners procrastinating, putting off, neglecting to accept this so great salvation freely offered them in Christ. Verse 3 of our text asks, "How shall we escape, if we neglect so great salvation?"

Billy Sunday insisted that this question is unanswerable. Preaching to a great crowd in a union revival meeting at Omaha, Nebraska, more than forty years ago, he said,

"If I should go to your leading merchant, and he would describe to me the principles necessary to pursue in order to carry a business to a successful issue, I would thank him for the information, then ask him the question of my text, and I would turn without an answer."

"Should I go to your leading physician or physicians and they would explain to me many things about materia medica and medical jurisprudence, and then I would ask them the question of my text, I would turn and leave them without an answer."

"Should I go to the lost world and if I should stand before the bars of their eternal imprisonment in Hell and look at their faces as they leered at me, and read upon their foreheads, 'No hope'; if I should ask them the question of my text, I would turn and leave without an answer."

"Should God commission an angel to come from Glory, if it should honor you and me with its presence and would stand here long enough for me to ask the question of my text, it would turn and wing its way back to the throne of God, fold its wings like a tired dove, and I would stand gazing off into illimitable space without an answer."

1. Neglect Means Opportunities Lost That Cannot Return

There is no escape if you neglect so great salvation. Sinners who put off trusting Christ cannot escape reaping a harvest of lost opportunities, opportunities of the love of God that will never again return. Every opportunity turned down is an opportunity gone forever. Others *may* come—and they *may* not—but the one ignored will never return to invite you again. Opportunities are like "water spilt on the ground, which cannot be gathered up again" (II Sam. 14:14).

James H. McConkey told of a Scotch botanist who lay one day in a field looking for hours at a heather bell under his microscope. Suddenly, noticing a shadow falling across his glass, he looked up to see a tall, weather-beaten shepherd mirthfully struggling to conceal his amusement over a grown man spending so much time looking at such a common thing as a heather bell.

In defense the botanist merely handed the shepherd the glass and

he, too, looked for many enraptured moments. Handing back the glass to the botanist, the latter noted huge tears streaming down the bronzed face of his new acquaintance.

"What's wrong," inquired the botanist, "isn't it beautiful?"

"Oh," replied the subdued shepherd, "of course it is beautiful—beautiful beyond words. I am just thinking of how many thousands of them I have carelessly trodden under foot in my lifetime!"

Have you ever stopped to seriously consider how many opportunities to accept Christ you have trodden under in your lifetime? The Bible declares, "Behold, now is the accepted time: behold, now is the day of salvation" (II Cor. 6:2). God's opportunity is always now. Every tick of the clock presents you with a golden opportunity to trust Christ and be saved. That means you have sixty of God's "nows" every minute of your life, several thousand every hour of every day, over four score thousand every day of every year, many millions in the course of every year, and unnumbered billions of God's "nows" before the normal life span is finished. What will you say when you face the Saviour with those billions of trampled "nows" screaming out the utter justice of your eternal condemnation?

Antonius Felix was faced with God's "now" opportunity as he heard the Spirit-filled apostle present his passionate message of "righteousness, temperance, and judgment to come" (Acts 24:25). The Holy Spirit used the message to stir his soul to the very depths! The consciousness of his sins and the realization of the message's truthfulness caused him to literally tremble with fear and conviction. But Felix foolishly trampled upon that opportunity by replying, "Go thy way for this time; when I have a convenient season, I will call for thee." Historians tell us, however, that the convenient season never came and Felix died in disgraceful suicide just a few years afterward. He was convicted, but not converted; almost persuaded, but altogether lost because he neglected so great salvation. He let his opportunity slip!

King Herod Agrippa is another tragic example of trampling under foot Divine-given opportunities of salvation. He, too, heard a Spirit-inspired sermon from the lips of the prince of apostles. He, too, was stirred to the innermost depths of his soul with conviction. But he, too, said "No" with the pitiful lament, "Almost thou persuadest me to be a Christian" (Acts 26:28). Historians tell us that he, too, faded from the political scene an insignificant failure a short time later. Almost persuaded was not sufficient as he foolishly neglected so great salvation. He let his opportunity slip!

Do not, I beg you, make the same fatal mistake! Every lost opportunity draws you closer to the last one and nearer to a permanent home in Hell. Napoleon was wrong about a lot of things, but he was right when he said, "Every moment lost gives an opportunity for misfortune." Delay means death, doom and damnation for the soul apart from Christ. "How shall we escape, if we neglect so great salvation?"

2. Neglect Means No Escape From Misspent, Wasted Life

Again, if you do neglect this wonderful salvation God has provided for sinners, you cannot escape reaping a lost, wasted, misspent life lived serving sin, Satan and the fleeting tinsels of time. You may have many treasures stored up in earthly vaults, but "we brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7). As God reminded the psalmist, "Be not thou afraid when one is made rich, when the glory of his house is increased; For when he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul. . ." (Ps. 49:16-18).

If you become a billionaire and die unconverted your life will have been wasted and misspent. The Saviour said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" No matter how

high you rise in this life with its successes and triumphs, if you die without Christ it is all loss and no profit! Be not deceived!

But a life of sin is a wasted, misspent life not only in the matter of accomplishment, but from the standpoint of influence as well. Most vividly I recall the pathetic story of a young mother who came to me for counsel a few weeks ago. With bitter tears she told a tragic tale of how she had influenced the high school crowd of girls she ran with into a life of sin. She had taught them to smoke, to lie to their parents, to pet with boys, and other such forms of sinful folly.

With downcast eyes, sometimes with her head buried in her hands in overwhelming grief, she told of sin's bitter payoff to her personally. At home as she talked was her sweet, innocent baby fathered by a man not her husband—and she could not say for certain who he was. In her humiliation she had married another whom she did not love simply to give the baby a name.

Then, to add pain to shame, her health broke in both mind and body to the extent that doctors despaired of her life. Broken in heart, troubled in mind, afflicted in body, despising herself and her sin, she turned to God with earnest, humble repentance and faith. He immediately forgave her and cleansed her, of course! Did not He promise in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness?"

But that was not the end of the story nor the main burden of her grief as she talked to me. She had been going to the various ones she had led into sin and pleading with them to get right with God, only to have them laugh in her face. One, an unmarried girl dating a married man, had confessed to her that she thought she was expecting a baby. Another, also unmarried, told her that she had become pregnant and, to escape the shame, had thrown herself down a flight of stairs to cause a miscarriage and murder the unborn child.

With many tears she confessed that she was to blame for leading them into their sin and begged me to tell her how she could undo the wrong and win them to Christ. I couldn't help her much; I don't know that she ever can win them! God in His wonderful grace has forgiven her, but even the grace of the Almighty cannot right the years of her wrong influence.

I recall with sorrow the years

of my own sin and rejection of Christ. I did wrong then, especially through my influence in the lives of others, that can never be made right. Some of my companions in sin fell in the Battle of the Bulge, at Normandy, at Iwo Jima, and on other battle fronts during World War II. They are already in Hell and nothing I can do now, nothing even God can do now, can help them!

You are no different than I or this girl I have mentioned. You are scattering your hurtful influence to the four winds, con-

(Continued on page 7)

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What Definite and Desirable . . .

(Continued from page 7)

Elijah "prayed again, and the heaven gave rain, and the earth brought forth her fruit." Or, as Mr. Moody used to put it in his graphic way, "Elijah locked up heaven for three years and six months and put the key in his pocket."

Now there is no particular need that you or I know of why we should shut up heaven for three years and six months, or, for that matter, for three days; but there is a most imperative need that we bring some other things to pass and there is no other way in which we can bring them to pass than by praying for them, by definite and determined prayer. So we are brought face to face with the tremendously important question: What are some of the definite things that are greatly to be desired at the present time that prayer will bring to pass?

We saw in our previous chapter two immeasurably important things that prayer will accomplish. First, that it will promote our own personal piety, our individual holiness, our individual growth into the likeness of our Lord and Saviour Jesus Christ. Second, that it will bring the power of God into our work. This morning we shall discover from a study of the Bible some other exceedingly important things that the right sort of praying will bring to pass.

I. Prayer Will Save Others

Turn to the first Epistle of John, chapter 5, verse 16: "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death."

This is one of the most remarkable statements in the whole Bible

on the subject of prayer and its amazing power. The statement of this verse is not only most remarkable, it is also most cheering and most gladdening. God here tells us that prayer will not only bring blessing to the one who prays, but that it will bring the greatest of all blessings, even the blessing of eternal life, to others, to those for whom we pray. It tells us that if we see another sinning a sin not unto death, that is, committing sin, any sin except the one unpardonable sin, we can go to God in prayer for that one and that in answer to our prayer God will give life, eternal life, to this one for whom we have prayed.

This passage, of course, is often taken to teach divine healing, and interpreted as if the thought were that the "life" here spoken of was mere natural or physical life, and that by our prayer we could get physical life for one who was sick because of his sinning but who had not sinned the sin which must eventuate in his being removed from this world. But this is not only an incorrect but an impossible interpretation. The Apostle John in his writings uses two different Greek words for "life." One of them signifies physical life, the other signifies spiritual or eternal life; it is never used of natural life, merely physical life. I have looked up every passage where John uses this latter word in his Gospel, in his Epistles and in the Book of Revelation, and not in one single instance does he use the word used in this verse of anything but spiritual or eternal life. This is the word John uses in this passage, and the thought of this passage then is, not that one may obtain physical life, de-

liverance from natural death, by praying for one who has sinned, but that he can obtain eternal life, salvation in its fullest sense, for the one who has sinned but has not sinned unto death. It is a wonderful thought and a thought full of comfort and encouragement.

We can accomplish more for the salvation of others by praying for them than we can in any other way. I do not mean by this that when we feel our responsibility for the salvation of someone else we should merely pray for them and do nothing else. That is what many do, they are not willing to do their duty and go to them and speak to them about Christ, and so they go to God in prayer and when they have prayed for their salvation they flatter themselves that they have done their whole duty, and thus make their prayer an excuse for their cowardice and laziness and neglect of duty. That kind of praying is a mockery, it is simply an attempt to cover up and excuse our neglect of duty; and God will pay no attention whatever to prayers of that sort. God never gave us the wonderful privilege of prayer as a makeshift to cover up our laziness and neglect of duty. But, if we are willing that God should use us in answering our own prayers, willing to do anything that God may guide us to do to secure the salvation of those for whom we are praying, willing to do anything in our power to bring about the salvation of those for whom we pray, then we can accomplish far more for their salvation by praying for them than in any other way.

Did you ever think how our Lord Jesus Himself accomplished things by praying that even He could not accomplish in any other way? Take for example the case of Simon Peter. He was full of self-confidence and therefore was

in imminent danger. Our Lord endeavored by His teachings and by His warnings to deliver Peter from his self-confidence. He told Peter definitely of his coming temptation and of his fall, but Peter, filled with self-confidence, replied, "If all shall be offended in thee, I will never be offended" (Matt. 26:33). And again, "I will lay down my life for thee" (John 13:37). Teaching failed, warning failed, and then our Lord took to prayer. He said, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not; and do thou when once thou hast turned again, establish thy brethren" (Luke 21:31, 32). Satan got what he asked—he got Simon into his sieve and sifted him; and, oh, how poor Simon was battered and bruised against the edges of Satan's sieve! But all the time Satan sifted, our Lord Jesus prayed, and Simon was perfectly safe even though he was in Satan's sieve; and all Satan succeeded in doing with him was to sift some of the chaff out of him, and Simon came out of Satan's sieve purer wheat than he ever was before.

It was our Lord's prayer for him that transformed the Simon who denied his Lord three times, and denied Him with oaths and curses, in the courtyard of Annas and Caiaphas, into Peter, the man of rock, who faced the very court that sentenced Jesus to death and hurled defiance in their teeth and said:

"Ye rulers of the people and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole."—Acts 4:8-10.

Prayer will reach down, down, down into the deepest depths of sin and ruin and take hold of men and women who seem lost beyond all possibility or hope of redemption, and lift them up, up, up until they are fit for a place beside the Son of God upon the throne.

Many years ago in Chicago, in the early days of Mr. Moody's work in that city, there was a very desperate man who used to attend the meetings and try to disturb them. He was a Scotchman and had been reared in a Christian home by a godly mother, but he had wandered far from the teachings of his childhood. He was a man dreaded even by other dissolute men in Chicago. One night he stood outside the old Tabernacle with a pitcher of beer in his hand offering a free drink to everybody that came out of the Tabernacle. At other times he would come into the meetings and into the after-meetings, and try and disturb the workers.

One night Major Whittle was dealing with two young men and this desperate Scotchman stood near mocking until Major Whittle turned to the young men and said, "If you set any value upon your souls, I advise you not to have anything to do with that desperate man"; and he only laughed. But his old mother over in Scotland was praying; and one night he went to bed just as wicked and godless as ever, and in answer to his mother's prayer God awakened him in the middle of the night and brought to his mind a text of Scripture that he had forgotten was in the Bible, Romans 4:5, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." That verse of Scripture went home to his heart and he accepted Christ without getting out of bed. He became one of the most active and most useful members of the Moody Church. When I was pastor of the church he was one of the elders, and afterwards became visitor for the church, and he was used of God to lead many to Christ.

Sometime after his own conversion he went to Scotland to visit his old mother. He had a brother in Glasgow in business and this brother was trying to be an agnostic. But the godly mother and converted son prayed for this brother and he was converted and

gave himself up to God's work, went to the Free Church College to prepare for foreign missionary work and for thirty years was a medical missionary in India under the Free Church of Scotland Missionary Board.

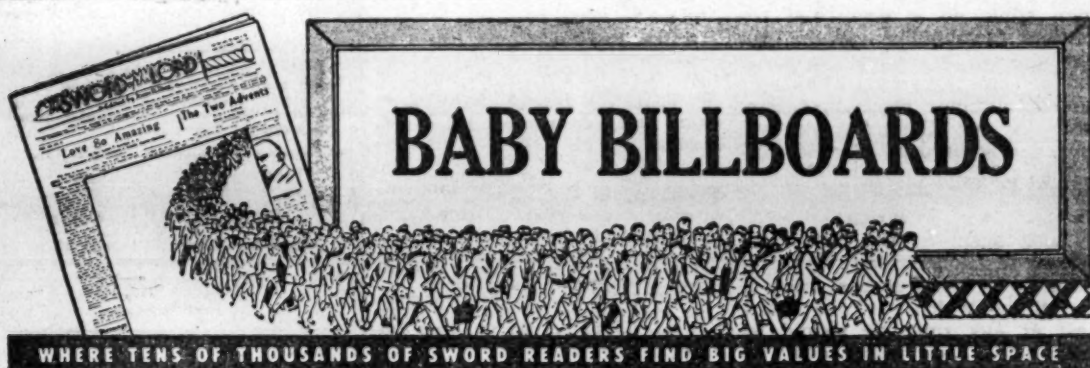
But there was still another brother, a wanderer on the face of the earth. They did not know where he was, though they supposed he was somewhere on the high seas, but the godly mother and converted brother knelt and prayed for this wandering son and brother. As they prayed that son, unknown to them, was on the deck of a vessel on the other side of the globe, in the Bay of Bengal, not far from Calcutta; and the Spirit of God fell upon that son on the deck of that vessel and he was converted. He was for many years a member of the Moody Church when I was pastor there, and when I went out to Los Angeles he followed me and became a member of our church in Los Angeles, and then died a triumphant death. Prayer had reached half-way round the world and saved instantly a man who seemed utterly beyond hope.

When I was in England holding meetings in the city of Manchester, one of the leading business men came to me and asked me to pray for the conversion of his son. He said, "My son is a graduate of Cambridge University and a bright barrister. He has a wife and two children but he has left his wife and children and we do not know where he is. Will you pray for his conversion?" I promised him that I would. Some months afterward this man came to me at the Keswick Convention and said, "I have got track of my boy. He is in Vancouver, British Columbia. Do you know any minister in Vancouver to whom I could cable?" I told him the name of a friend who was a minister of the Gospel in Vancouver and he cabled him. The next day he came to me and said, "We were too late. The bird has flown, he has left Vancouver. Will you continue to pray for him?" I said I would. At the close of the same year, when we began our second series of meeting in Liverpool, unknown to his father, this son had returned to England and was in Liverpool. He came to our very first Sunday afternoon meeting and was one of the first ones to accept Christ, and immediately began to study for holy orders under the Bishop of Liverpool.

Let me tell you one more instance of the power of prayer to save, where everything else fails. Very soon after my own conversion God laid a certain man whom I greatly loved upon my heart, and I began to pray every day for his conversion. After having prayed for him for some time I thought to myself, "I will spend a whole night in prayer for his conversion." I spent the whole night on my knees, though I must confess that "while the spirit was willing the flesh was weak" and part of the night I fell asleep on my knees. The next morning I thought, "You spent the whole night in prayer, now write him." I was in New Haven and he was in New York, and I wrote him urging him to accept Christ. Almost by return of mail I got a letter from him making fun of me for what I was doing. Then the Devil tempted me to give up, he said, "Here you spent the whole night in prayer for him and this is the only result. What is the use of praying?" But for once at least the Devil did not succeed in deceiving me or discouraging me, and I kept on praying for him. I prayed for him every day for fifteen years. In the meantime he had moved to Chicago and so had I. I called upon him at the old Sherman House where he was living, but he was more profane than usual—just to hurt my feelings. I ceased speaking to him but kept on praying.

The very first winter that I was in Chicago, as I was praying for him one morning, God said to me, "You need not pray any longer, I have heard your prayer, he will be converted." I never asked God again for his conversion; but every morning I looked up to God and I said to Him, "Heavenly Father, I thank Thee that Thou hast heard my prayer and now I am waiting to see it."

About two weeks passed by. This (Continued on page 9)



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Abraham or Lot--Which . . . ?

(Continued from page 1)

for years but he is still a spiritual baby. A babe has to be fed milk, he cannot help others but needs constant help. He cannot walk straight nor talk properly. In the Corinthian church were grown-up men who were still spiritual babes. Paul calls them carnal Christians.

This threefold division is illustrated in the history of Lazarus. He was dead in the grave. Jesus appeared and cried, "Lazarus, come forth." He did so. But Lazarus did not step from the tomb praising the Lord for his resurrection. Instead, he came shuffling out, for his feet were still bound with graveclothes. He spoke not a word, for his face was bound around with a cloth so that he could not open his mouth. He was alive but silent and helpless. Jesus cried, "Loose him, and let him go." The next time we see Lazarus, he is in a house at Bethany, and the place is crowded to the doors to see and hear a man alive from the dead (John 12:9).

Lazarus in the tomb pictures the sinner dead in his sins. Lazarus, living, but silent and helpless, illustrates the weak, carnal Christian. Lazarus raised and liberated is God's picture of a useful, witnessing, victorious believer.

This same threefold division is seen in Israel's experience. In Egypt they were a nation of slaves. One memorable day God brought them out of Egypt and through the Red Sea to a place of freedom. But although they were now a redeemed people they wandered for forty years in the wilderness, living a defeated life. They murmured against God, criticized Moses their leader, and grieved God by their lack of faith. Then one day they went over Jordan into the land of Canaan, a land flowing with milk and honey, and there became a victorious people putting their enemies to flight. Israel in Egypt is the unsaved man. Israel in the wilderness is the carnal Christian. Israel in Canaan illustrates the victorious, fruitful, God-glorifying life that should be the normal life of every Christian.

So important is this distinction between the two classes of believers, that right at the beginning of the Bible God uses two entire

chapters to paint the portraits of two men whose lives illustrate this truth. In the 18th and 19th chapters of Genesis we have a full-length portrait, first of Abraham, then of Lot. Both men were related as uncle and nephew, both were believers, both are in Heaven as I write about them. But while both went to the same Heaven, that Heaven is not the same to these two men. Nor in the nature of the case can it ever be. The capacity for enjoying Heaven is developed here in this life. In a very real sense, we take our heaven to Heaven with us. There is a future day of judgment for every Christian with regard to our works, when we shall be asked to give an account of our stewardship, but it is just as true that every day is a judgment day, and we can decide today the kind of Heaven we shall live in tomorrow. We can increase or limit our joy in the everlasting future according to the way we live our lives as believers here and now.

With this solemn thought in mind, let us note the character contrast between these two men. As we study the two portraits let us each ask ourselves, Which am I? Am I an Abraham or a Lot? Am I a spiritual or a carnal believer?

A Contrast in Position

When God appeared to Abraham, he was found sitting at the door of his tent, out in the open field, breathing God's clean fresh air. When God came to Lot, He found him anchored in the godless city of Sodom. The foul smell of Sodom's iniquity had become a stench in the nostrils of God, but Lot, although a believer, was content to live there.

I have no desire to dwell on Sodom's wickedness. Its people were moral lepers, so unspeakably vile that God was about to blot this festering sore from the face of the earth. Now Lot knew all about Sodom's wickedness, and although God had given him several sweet little girls, he was willing for the sake of material gain to move his residence, first toward Sodom, and later, right into the city itself. He was actually willing to bring up his family in a city teeming with moral filth, and thus

risk the chastity of his daughters for the sake of the monetary gain. Not so Abraham. God had promised him that entire land as a possession, but he would wait God's time for it. He would keep himself apart from Sodom with its godlessness. Abraham in his day lived a separated life.

The geographical position of the two men is not accidental. It illustrates the different attitudes toward the world and its allurements taken by the two kinds of believers. There are those who, like Abraham, keep themselves unspotted from the world. They shun not only what is evil, but what is questionable. Other believers seek to find their joy in the things of the world. They live on the borderland between the wilderness and Canaan. They try to hold to Jesus with one hand, and to Venus, the goddess of pleasure, with the other. Carnal believers, worldly Christians, followers of Lot.

Note also

The Contrast in Fellowship With God

God came to Abraham in the form of three men (was this an intimation of the Trinity?). He came at noon, when the world was flooded with light, and Abraham could get a good look at his heavenly visitors; and when Abraham invited them to be his guests, they readily accepted.

Look now at Lot. God came, not in the form of three men, but in the form of two angels. He came, not at noon, but at night, when the features of the visitors were shrouded in the gloom of evening. And when Lot invited them into his house, they refused at first to enter. Indeed they went further. They said they would rather walk the street all night than abide under his roof. It's right there my friends in the Bible. "And he [Lot] said, Behold now my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night." Mind you, they did finally enter, but not readily. They remained reluctantly and only because Lot "pressed upon them greatly."

How striking the contrast in intimacy and fellowship with God

What Definite and Desirable . . .

(Continued from page 9)

men to help you in the Institute;" and I accepted the call.

The first sermon that I preached after taking the pastorate of the church was upon prayer, and in it I said some of the things that I have said here. As I drew toward the close of my sermon I said, "How glad your new pastor would be if he knew that some of you men and women of God sat up late Saturday night, or rose early Sunday morning, to pray for your new pastor;" and many of those dear saints of God took me at my word. Many of them sat up late Saturday night praying for their minister, and many of them rose early Sunday morning to pray for their minister; and God answered prayer. The church building when I took the pastorate would seat twenty-two hundred people, twelve hundred on the floor and one thousand in the gallery; but in the preceding years only the floor of the church was filled, and the gallery only opened on special occasions, when Mr. Moody was there or something of that kind. Almost immediately it became necessary to open the gallery; and then in the evening service every inch of standing room would be taken, until we packed twenty-seven hundred people into that building by actual count, and the police authorities required us to no longer allow people to sit on the stairs or stand in the aisles. Then we had an overflow meeting in the rooms below, which would seat eleven hundred, and oftentimes into the Institute Lecture Hall also.

But that was not the best of it. There were conversions every Sunday; indeed, there were conversions in and about the church practically every day in the week. The great majority of those who were converted did not unite with the Moody Church, they were strangers passing through the city, or people that came from other churches. It got to be quite the custom for some ministers to send their people over to our church to have them converted,

between these two men! With Abraham, the spiritual believer, (Continued on page 11)

then they would go back and join the churches to which they properly belonged. So only a comparatively small proportion of those converted united with our church, and yet the smallest number that we ever received into the church in any one of the eight years that I remained there as active pastor was two hundred fifty, and in those eight years I had the joy of giving the right hand of fellowship to over two thousand new members.

And it went on just the same way the four years that I was only nominally pastor and not at the church at all, under the different men that came there and whom the people prayed into power. It went on the same way under Dr. Dixon's pastorate. It was not so much the men who were preaching as the people behind them who were praying that accomplished such great things for God. And then when I started around the world those people still followed me with their prayers; and it was reported when I came back, by one who claimed to know, that there were over one hundred and two thousand persons who made a definite profession of accepting Christ in the different places I visited in those months that I was away.

When I came back after my first eighteen months' absence, Dr. Dixon met me one day, and he said to me (this was before he became pastor of the church), "Torrey, when we heard the things that were done in Australia and elsewhere we were all surprised. We didn't think it was in you." He was perfectly right about that; it wasn't in me. Then he added, "But when I went out and supplied your church for a month and heard your people pray for you, I understood it."

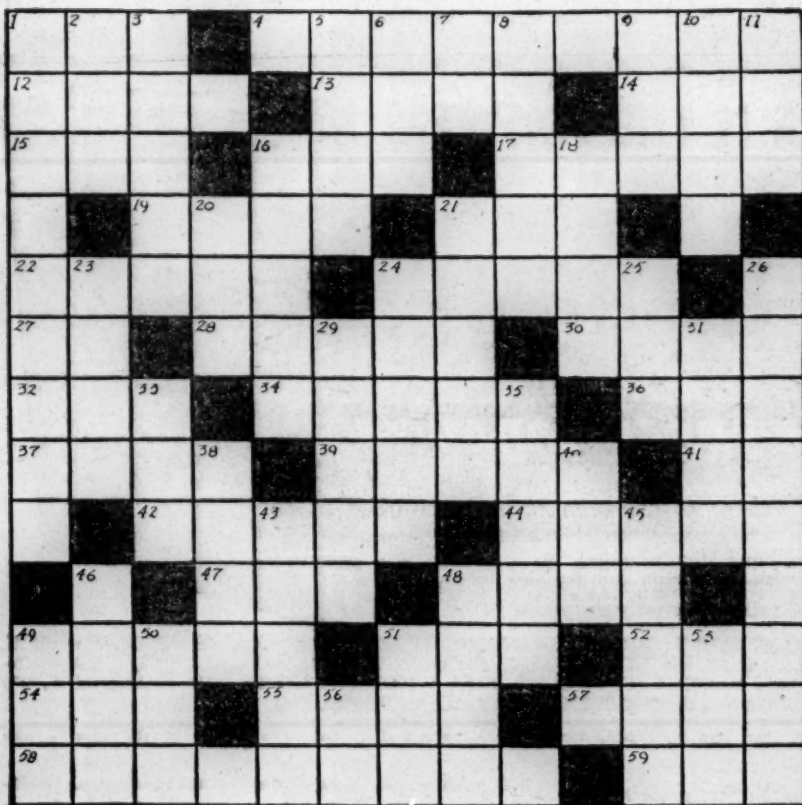
Oh, any church can have a minister who is a man of power, a minister who is baptized and filled with the Holy Ghost, if they are willing to pay the price, and the price is prayer, much prayer, much real prayer, prayer in the Holy Ghost.

(From THE POWER OF PRAYER AND THE PRAYER OF POWER, by R. A. Torrey. Published by Zondervan Publishing House, Grand Rapids, Michigan, at \$2.50. Used by permission of the publisher.)

— THE END —

You Can Win a Free Book!

By Aunt Jessie



Many Sword readers are getting a free book every week, and having a good time doing it. You can do it too! Just fill in the puzzle according to the clues given. You may get help from any source you like. But be sure to check your puzzle before mailing it, to make sure you have all the blanks filled in. We often get entries that are correct except that they have one little square blank. Don't let this happen to you. CHECK YOUR ANSWERS!

We've been enjoying the letters from so many of you saying that the puzzles are helpful and pleasant to work. And we've appreciated the suggestions, too!

Why don't you try for this week's free gift? For those of you who complete Puzzle No. 12 we will send Editor John R. Rice's well-known booklet, *Hell! What the Bible Says About It*. This booklet is 40 pages—has had a printing of 170,000 copies.

Here's what you do:
1. Fill in the empty blanks according to the clues given. *Answers must be correct and complete.* Please print clearly.
2. Print (not write) your own name and address in the blank below the puzzle and mail to: Aunt Jessie, PUZZLE EDITOR, The Sword of the Lord, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of THE SWORD OF THE LORD you may print your answers on another piece of paper or a postcard, in proper order.

3. To receive the booklet, *Hell!*, your entry must be postmarked by midnight, Thursday, March 1, 1956. The Answer to Puzzle No. 12 will appear in the March 9 issue of THE SWORD OF THE LORD.

PUZZLE NUMBER 12

CLEWS ACROSS

- 1 A patriarch who lived in the land of Uz. (Job 1:1)
- 4 One of the Hexateuch
- 12 Son of Shobal, the Horite. (Gen. 36:23)
- 13 Sight
- 14 Unit
- 15 Bone of history
- 16 River of Scotland
- 17 One of the limits of the kingdom of Ahasuerus
- 19 Paradise
- 21 601
- 22 Where Melchisedek was High Priest. (Gen. 14:18)
- 24 Jezebel, Esther, or Herodias
- 27 In the year of our Lord (Abbr.)
- 28 Wretched
- 30 The Moon
- 32 Rest. "The Son of Man hath not where to—his head"
- 34 Relative
- 36 Pinch
- 37 Sins
- 39 Beginning of Nimrod's kingdom; a city in Chaldea. (Gen. 10:10)
- 41 French article
- 42 Sullen
- 44 English poet, bishop, and writer of hymns
- 47 Mournful
- 48 A word seen on the wall at Belshazzar's feast
- 49 Mary (Italian)
- 51 Associates of the Institute of Actuaries (Abbr.)
- 52 Long, narrow inlet
- 54 Wrath
- 55 Miscellaneous (Abbr.)
- 57 A King of Israel, to whom Elisha sent oil for anointing. (I Kings 19:16)
- 58 A water monster. (Job 41:1)
- 59 Assembly (Abbr.)

CLEWS DOWN

- 1 Christ wept over this city. (Matt. 23:37)
- 2 Sash
- 3 Capital of Babylonia
- 5 Adverb
- 6 Contend
- 7 That is (Abbr.)
- 8 Once and again
- 9 Fish
- 10 One
- 11 Ocean
- 16 Devil
- 18 Art of decorating metal

- 20 Condensed moisture
- 21 Sweet
- 23 Month of the Jewish Sacred Year
- 24 Examine by questions
- 25 Father of Joshua. (Exod. 33:11)
- 26 City in which Jesus dwelt; its name means "the city of Nahum"
- 29 Open country. "Consider the lilies of the..."
- 31 River associated with the life of Joseph
- 33 Unit of time (pl)
- 35 Vases used as acousticons in ancient theatres
- 38 One of the tribe of Joseph, sent to search Canaan. (Num. 13:11)
- 40 Son of Zephaniah (Zech. 6:14)
- 43 Son of Ham's son, Cush. (Gen. 10:7 — (H))
- 45 City of Macedonia, where Paul preached. (Acts 17:10)
- 46 Rabbit
- 48 Mineral which cleaves into thin leaves
- 49 One one-thousandth of an inch
- 50 The only prophetic book of the New Testament (Abbr.)
- 51 Tree mentioned in Isaiah as being made into idols
- 53 Symbol representing a contraction of the Greek word for Jesus
- 56 Pronoun

Answer to Puzzle Number 10

X

E	S	T	H	E	R	S	I	M	E	O	N
L	A	Y	R	U	T	H	E	D	D	A	
I	M	R	I	E	A	R	L	E	D	A	
S	E	E	S	I	M	I	O	N	M		
H				L	E	B	A	N	O	N	H
A	B	R	A	M	R	E	T	D	A	N	
				L	A	M	P	S	S	H	E
G	U	M		L	O	G		E	A	G	L
E				F	E	L	L	E	R	S	P
E	Z	R	A		I	R	E		D	I	D
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E	A	S	T	E	R					L	A
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Name _____

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City _____ Zone _____ State _____

Abraham or Lot--Which . . . ?

(Continued from page 10)

God stayed readily and gladly; with Lot, the carnal believer, God stayed reluctantly. God finds joy in the company of all His people for we read that His delights are with the sons of men. Yet it remains a fact that His joy is greater in the fellowship of some than of others. God dwells in every believer's heart, in every believer's home, and in every church where true believers are, but He has greater pleasure dwelling in some hearts, and homes, and churches than in others.

I learned last week of a professing Christian, a member of a Baptist church, who celebrated the Christmas season with a cocktail party in his home! He had a bar, waiters, and all. If that man was saved, a weak Christian but actually a saved man, then the Lord was in his home that night and at that drinking party! I wonder how He felt.

Then again see

The Contrast in Prayer

When Abraham learned that Sodom was to be destroyed, he at once gave himself to prayer and began to plead that Sodom might be spared. Read the second half of this 18th chapter describing Abraham's prayer and see if you don't agree with me that this is one of the greatest prayers in the Bible. With reverence, yet with holy boldness, he pleads with God for the salvation of the doomed city. He reminds God that there are several righteous people in the city and for their sakes will not God spare all the rest? How he pleads! How he argues! How he entreats! He wins from God a promise to spare the place if fifty righteous can be found there. Abraham starts with this fifty and pleads with God to make it forty-five, God yields to his entreaty. He brings it down to forty and again God is moved to agree. He holds on to God with his pleading and brings the number from forty to thirty, then from thirty to twenty, from twenty down to ten. And God is so moved with the earnestness and compassion of Abraham that He actually agreed to spare the entire city even if only ten righteous men could be found in it. What a masterpiece of intercession! What a revelation of the great compassionate heart of this man called Abraham.

Now consider Lot. Did Lot pray for Sodom? Did Lot intercede for the doomed thousands in the city where he lived? Not a single sentence! Not one solitary word! There isn't even a dot or a comma in the Book of God that the man ever prayed for the salvation of his neighbors. Think of it! Thousands of souls all around him about to be hurled into the lost world without God and hope; hundreds of them are known to him by their first names; he has done business with them, he has been neighbor to them for years, yet when he hears of their coming calamity he has no sob in his throat, no tear to shed before God, no word of prayer to offer that his fellowmen might be spared.

I am not saying Lot did not pray. Oh yes, this carnal believer prayed. The plain, honest Bible gives him credit for that. Lot prayed—but not for Sodom. Not for others did he intercede. Listen to him, "Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one) and my soul shall live." Whose soul is this for whose salvation he prays? And Lot answers, "my soul." Who do you pray shall escape the destruction? And Lot answers, "Let me escape." Exactly. The only soul for whose escape Lot was concerned was his own poor little selfish soul. His heart's desire is enshrined in those three significant words—"Let me escape."

There are many Lots in our churches today concerned only with their own salvation. They never darken the door of a prayer meeting. They have no interest in evangelistic services. They do not even have a prayer list of their own unsaved loved ones who are bound for an eternal Hell. They pray but in the fashion of

"God bless me and my wife,
My son John, and his wife,

Us four, and no more."

Are there any boys and girls reading this sermon? It won't hurt them. Here's a little poem for them to learn. It may save them from the selfishness of Lot:

*I had a little party
One afternoon at three.
Just three folks were invited,
I, Myself, and Me.*

*Myself ate all the sandwiches,
And I drank all the tea.
And it was I that ate the pie,
And passed the cake to Me.*

Poor, selfish Lot! In a day of overwhelming disaster for thousands of his fellow beings his one only concern was, "Let me escape." How vastly different from his great-hearted uncle who prayed compassionately for the salvation of others.

Look now at

The Contrast in Faith

The fact that moved Abraham to pray was that so many would die if Sodom was destroyed. Hear him, "Wilt thou destroy ALL THE PLACE for lack of five?" I think I can hear him saying those three words, "all the place." Five represented so few, "all the place" represented so many. His whole appeal to God for mercy on the basis of the greatness of the city and the thousands of lives involved.

Lot also presented an argument

to God for the sparing of Zoar. He asked God to spare it but for the very opposite reason—that it was so small; "Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither (is it not a little one) and my soul shall live." Zoar was little more than a village but called a city in those days. Twice he reminds God that it is "only a little one." It was such a little place that perhaps God might be pleased to spare it. Abraham pleads for mercy because of the greatness of a city; Lot pleads for mercy because of the littleness of a city.

Here, then, is the difference in faith between the two men. One asks God for great things, the other for little things. The God of Abraham was a great God, and Abraham did business with God on that level. Lot's God was a little God, someone like himself, who might be moved to do little things and for the reason that they were little.

Lot is the father of all the men of little faith who have followed after him. Jesus had some of them among His disciples, whom He addressed as "Ye of little faith." Most churches have them, and most pastors have been exasperated and handcuffed by their presence on church boards. Such men are willing to embark upon some enterprise for God that will cost a hundred dollars provided they have a hundred and one dollars in hand! If Jesus called them, like Peter, to step out of the boat and walk on the water, they would do

so provided they had a lifebelt under their arms, and a raft under their feet. Timid men, lacking in courage, lacking in faith, children of Lot.

Other Christian men are adventurous men, men of faith and true leadership. They make their plans big enough for an omnipotent God to get into them. They attempt great things for God and expect things from God. Such are the children of Abraham. Such is the spiritual Christian.

There is also

A Contrast in Giving

When Abraham invited his guests to remain, he said, "I will fetch you a morsel of bread." But by the time the table was set it was loaded with so much food, including a whole calf, that it takes three verses in the Bible to describe all he set on that table! Abraham gave gladly, he gave readily, he gave lavishly, yet he made light of it all by calling it "a morsel of bread."

Now see Lot giving. "And Lot pressed upon them greatly, and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread." That's all the Bible mentions—unleavened bread. Doubtless he put more on the table, but nothing worth mentioning. The silence of the Bible here is significant. All it considers as worth mentioning on that table was unleavened bread.

This difference in giving is characteristic of the two kinds of believers. One gives readily, gladly,

generously, but makes light of it. The other gives, but as a matter of formality, of necessity, and so meagerly that it hardly deserves mention.

In a church where I was pastor there were two women who were a perfect illustration of the difference in giving between Abraham and Lot. One was the wife of a locomotive engineer. When his fireman, a member of our church, asked him what he thought of Jesus Christ, the engineer replied, "Not much. You see my wife is a member of your church. I make good money on this railroad. I give my wife all of my paycheck, and never ask her to give account of it. We own our own home. We have no family. We have all that we need. I happen to know that she gives to her church ten cents a week. I figure that if Jesus Christ isn't worth any more to a person than ten cents a week, I can afford to live without him." That happened in my church.

Another woman in this same church asked me to pray that she would find a cheaper house to rent. She lived in a five-roomed flat with her son and husband. The rent was \$18.00 monthly. She explained to me, "There is just the three of us. We could live nicely in three rooms, and we would have more to give to the Lord." She found a three-roomed flat in a poor district at \$12.00 monthly. She was radiant as she told me, "Pastor we will have \$6.00 more each month to give to the Lord." Their income was

(Continued on page 12)

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Dept. 51

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Sword Stewardship Statement

A Report of the Sword of the Lord Foundation's Needs and Gifts

"... THERE REMAINETH YET VERY MUCH LAND TO BE POSSESSED" (Josh. 13:1)

FREE BOOKS FOR MINISTERIAL STUDENTS:

Books sent out free to date, retail value \$ 9,496.60
 Gifts received through February 10 4,526.88
 We hope to receive 60% of retail value (\$5,697.96).
 Balance Needed \$ 1,171.08

FREE MINISTERS & MISSIONARY SUBSCRIPTIONS:

A fund whereby we seek to supply, as a missionary project, free subscriptions to THE SWORD OF THE LORD for needy Christians, usually full-time workers at home and abroad.
 Monthly Goal (What we would like to do every month) \$ 5,500.00
 Gifts received in January 2,950.72

BUILDING FUND:

Needed by July 15 to pay final indebtedness on all present property \$ 6,150.00
 Gifts on hand through February 10 3,013.58
 Balance Needed \$ 3,136.42

"WHAT'S" FOR VENEZUELA:

We have promised 50,000 "What Must I Do to Be Saved?" for Youth for Christ's 8th Annual World Conference on Evangelism at Caracas in August \$ 695.00
 Gifts received to date 65.00
 Balance Pledged by Calvary Baptist Church, Wheaton \$ 630.00

"WHAT'S" FOR OTHER COUNTRIES:

Promised for India in the Hindi language \$ 403.80
 Missionary Robert Rice wants up to 1,000,000 copies for Korea which would cost up to \$10,000.00
 We have other urgent requests for aid, in some cases several from the same country, in Ceylon, Japan, Holland, Thailand, Argentina and the Gold Coast.
 Please join us in prayer about these worthy needs, at the same time asking God what part He would have you play in meeting them. Then please do whatever He directs.
 "WHO AM I, AND WHAT IS MY PEOPLE, THAT WE SHOULD BE ABLE TO OFFER SO WILLINGLY AFTER THIS SORT? FOR ALL THINGS COME OF THEE, AND OF THINE OWN HAVE WE GIVEN THEE" (1 Chron. 29:14).

Abraham or Lot--Which . . . ?

(Continued from page 11)

\$27.00 weekly. Their flat was almost bare of furniture. I recall that there was no carpet on the floor, for as I would kneel to pray with them during a visit the husband would slip a piece of newspaper under my knees so that I was not kneeling on the bare floor. This couple went to a Missionary Conference and when asked to make a pledge for missions they pledged for that one particular effort \$700.00. A few years afterward I learned that they paid every dollar of their pledge.

Here was one woman out of her poverty giving \$700.00 to missions, and another woman out of her plenty giving the Lord ten cents per week. One was a follower of Abraham; the other a follower of Lot. The question recurs, Which am I? Which are you?

Then again see

The Contrast in Family Righteousness

Concerning Abraham, God said, "For I know Abraham, that he will command his children after him, and they shall keep the way of the Lord" (Gen. 18:19). Abraham you see had a good testimony before his family, and because of his influence and example they "kept the way of the Lord." The family record reads "Abraham, Isaac, Jacob, . . . Christ." How vastly different with the family of Lot. "And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place: for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law" (Gen. 19:14).

These godless young men who had married his daughters laughed in Lot's face. They thought it a joke that he would suddenly become interested in their salvation after compromising for years. Having lost his testimony among them he had no power or influence over them and they died with his married daughters in the fiery judgment of God.

As for Lot's wife, her heart was still in Sodom, so she looked back and died in her tracks. And while God took his two unmarried daughters out of Sodom, He could not take Sodom out of them, for in the light of what happened between Lot and his daughters it would have been a mercy to mankind if they had died with their mother. The two sons unlawfully born to the daughters of Lot, Ammon and Moab, became the progenitors of the Ammonites and Moabites, enemies of Israel, and a thorn in the sides of the nations to this day. Such was the terrible price this carnal believer paid, in his family and posterity, for his

compromise and unfaithfulness to God.

Finally, there is

A Contrast in Eternal Reward

It was love of material gain that led Lot, first toward Sodom, and finally into Sodom. He became a wealthy man. He amassed much of this world's goods. He owned real estate inside and outside Sodom. Yet when Lot was dragged by the angels out of the doomed city, he left all of it behind him. His real estate became very unreal when the fiery flood engulfed it. All he had went up in smoke and he escaped with only the clothes on his back.

This, my friends is both history and prophecy. For the day will come when every child of God, both the carnal and spiritual believer, will stand before God at the judgment seat, not to be judged for salvation, but for their eternal reward. This judgment will be by fire, it will determine whether we shall be rewarded or rebuked, whether we shall hear Him say, "Well done, good and faithful servant," or whether we shall stand, "Ashamed before Him at His coming."

To the Corinthian Christians, Paul wrote, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (1 Cor. 3:13-15).

That was Lot's fate on earth—he was saved yet so as through a fire. What this will mean to a believer at the judgment seat of Christ, I do not know. I am preaching this sermon so that you, my reader, may never find out. God's illustration of it is Lot's terrible experience. He was dragged bodily by angels out of the doomed city and barely escaped destruction with the ungodly.

Today as I look upon the milling masses of professing Christians, careless, prayerless, Bible-neglecting, worldly, unfaithful and unfruitful, I tremble as I think of the judgment seat of Christ. Since Christ may come for His own at any moment, therefore any day these millions of carnal Christians may find themselves face to face with judgment by fire. Despite an open Bible they actually think that if only they can die trusting in Christ for the salvation of their soul, their unfaithful living will make no difference in eternity. What a delusion! Dr. W. Graham Scroggie once said, "I would rather go through the Great Tribula-

Letter Month Here!

(Continued from page 1)

fight with nobody to care, but that thousands of you pray for us regularly and believe in what we are trying to do?

We want to know of the blessings received through THE SWORD OF THE LORD. We want counsel about how to make THE SWORD a greater blessing. We want spiritual suggestions. We frankly put this reason first. We WANT YOUR LETTERS, in answer to our own letter to you in THE SWORD each week. Won't you answer our weekly letter to you with your personal letter to us?

2. We NEED your letters. Are we feeding the souls of the saints? Are we helping you win souls? Are the Bible teachings meeting your need and that of those you deal with? What great heresy, what false cult do you think needs to be answered and warned against in THE SWORD OF THE LORD. We need to know these things.

Does the crossword puzzle feature help enlist your family in spiritual reading and study, as it is intended to do? How would we know unless you say so? Should we have a famous Christian novel running serially in THE SWORD OF THE LORD, as we have been planning to do soon? Is our attack on modernism, defending the virgin birth of Christ and the inspired, infallible Word of God, really helping people? How can we make it more effective? What more do you need in THE SWORD than we now supply? And how can we know these things unless you write? You see, we actually NEED your letters.

3. You surely HAVE A DUTY to write us if the SWORD has helped you. Is there not a solemn obligation for those who are blessed to say so? You remember that Moses challenged those who would stand by him against the golden calf and the naked idolatry of the people, "Who is on the Lord's side? let him come unto me" (Exod. 32:26). Was there not an obligation for those who would stand by Moses and the Lord in this matter to say so? Then is there not the same obligation for those who are on the Lord's side in the things we are working so hard to do concerning soul winning, defending the faith, building up saints, to say so?

Did not the dear Saviour require of the woman who knelt behind Him in the throng and touched His garment and was instantly healed that she claim it openly? He said, "Who touched me?" and again, "Somebody hath touched me: for I perceive that virtue is gone out of me" (Luke 8:45, 46). If that woman who was healed had a solemn obligation to confess it openly, do not people who are blessed through THE SWORD OF THE LORD have an obligation to confess it and encourage this good work?

Jesus laid down the rule that "Whosoever therefore shall confess me before men, him will I confess also before my Father

in heaven" (Matt. 10:32). So an open confession of blessing received and of a stand taken is a solemn obligation on a Christian.

Surely, then, those who are blessed through THE SWORD OF THE LORD ought to say so. No one can be blessed without some obligation. No one can face the truth without being responsible before God to do something about it. A lost sinner cannot hear the Gospel preached and ignore it without sin. A Christian cannot face the solemn truth and blessing in THE SWORD OF THE LORD, surely, without doing something about it, except by displeasing God. So we encourage you to write because we believe you ought to write. 4. We think you will want to write also BECAUSE OF SPECIAL CONCESSIONS DURING LETTER MONTH. These special concessions for those who write during Letter Month are as follows: First, for every retail cash order or every gift to any of the Sword of the Lord work during Letter Month, we will send the beautiful gift book, *The Life of Jesus*. It has 96 large pages, size 7 x 10. Remember, this beautiful book in colors, cartoon style, but the whole life story of Jesus given principally in the language of the King James Version of the Bible, is free with retail cash orders or gifts. Second, we offer a special printing of the booklet, "What Must I Do to Be Saved?" (dark green ink on lovely yellow paper, very attractive), at the rate of \$1 per hundred plus 15c postage and handling. We suggest that you stock up on this booklet during Letter Month. Third, the editor's brand-new book of twelve sermons on the crucifixion of Christ, *Watching Jesus Die*, approximately 240 pages, library binding, may be bought for \$2.50, or we will send it absolutely free with cash orders or gifts of \$10 or more during Letter Month. So you will want to write because of these special concessions made during the month.

What to Write

Now briefly let me suggest what to write.

1. We will be greatly pleased to have you tell of actual blessings received through THE SWORD OF THE LORD. Last week I was in Decatur, Alabama. A man met me before the service, held my hand and said, "I have looked forward for months to this privilege! I have wanted to shake your hand and thank you. Six months ago I found Christ through your little booklet, 'What Must I Do to Be Saved?' Since then my mother has been saved, my wife and my boy! I cannot tell you how glad I am to meet you!" His eyes were misty and so were mine. I hope many, many of you will tell of actual blessings, souls saved, people helped through THE SWORD OF THE LORD.

2. Please encourage us to do right. We have letters all the time from modernists who do not want us to stand up for the Bible, for the deity of Christ. They do not want us to expose infidels in the churches. They do not want us to preach on the blood of Christ and they say so again and again. The other day one of the leading officials of the Christian Science movement came to see me, protesting against what was published in THE SWORD OF THE LORD against Christian Science as it is falsely so-called. You see, we have plenty of discouragement. Now why don't you write and encourage us? In Jesus' name pray for us and write to tell us you are praying for us! Is that too much to ask of readers?

3. Please make definite suggestions. Thus far we have felt that many Christian magazines have notes on the International Sunday School lessons and that we ought not to run comments on the Sunday School lessons regularly. Is that decision right or wrong? We are planning to run serially in THE SWORD OF THE LORD a great Christian novel. Do you think that would be best or not? We hoped and believed that running the Bible crossword puzzles in THE

SWORD would stir up interest in the Bible and would enlist even young Christians in serious Christian reading. Do you think that is right? Please make loving, spiritual suggestions. The Devil's crowd is always suggesting that we quit preaching against sin, that we do not oppose modernism, that we leave out the blood, the deity of Christ, etc. Now you give us some helpful suggestions, really Christian, spiritual suggestions, will you not?

4. We plan to publish a few letters every week, and maybe your letter can be published. Most of them cannot. But please make your letters brief and to the point. Space is at a premium. We cannot publish long letters. Help us by writing simply, to the point, and briefly.

5. And of course we hope you will take advantage of some of our special offers and get the best blessings possible from Sword Letter Month which runs from now through the month of March.

Address your letters to Sword of the Lord, 214 West Wesley, Wheaton, Illinois, or, if you prefer, to the editor in person.

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